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NOTES AND DISCUSSION.

Note on Prof. Grätz's Article on Isaiah xxxiv., xxxv.

A VERY few words on the lamented Prof. Grätz's last contribution to this REVIEW. It was hardly correct to say that all recent commentators treated Isa. xxxiv. and xxxv. as forming a single whole, for my own commentary, at any rate, stated that, though in juxtaposition, they were not at all closely connected. It has hitherto appeared to me that chap. xxxv. was either an exercise in the prophetic style by a follower of the Second Isaiah, or, less probably, a "paralipomenon" of that great prophet himself (like the "paralipomena" of another great writer possibly to be found in Job). Prof. Grätz has stimulated me to reconsider the question. He suggests that chap. xxxv. originally stood between li. 3 and 4, and accounts for the repetition of xxxv. 10 (with one very slight variation) in li. 11, by assuming that in the latter verse the words are to be read as a prayer, "May my prophecy (xxxv. 10) be fulfilled!" His theory might, however, as I venture to think, be improved. It is very difficult to believe that the tenses in li. 11 have a precative meaning. More naturally we might assume that, after writing ver. 10, which closes with **נְאֻלִים**, the eye of the writer glanced back at the other **נְאֻלִים** in what is now xxxv. 10. Still, it seems doubtful whether chap. xxxv. is bold and original enough for the Second Isaiah, and Hitzig's hypothesis—that li. 11 is an intrusive marginal note, suggested by **נְאֻלִים** in ver. 10, meets the difficulties of the case. Prof. Grätz's correction of xxxv. 1b is excellent, but has been virtually anticipated by Kennicott; so, too, his emendation of xlii. 19b is already in Lowth (and in my own second edition). I doubt Lagarde's and Grätz's correction of lxiii. 1, in company with Dillmann, and with regard to xxxiv. 15, 16, I feel pretty sure that **לֹא כִקְרָה**, in ver. 16, belongs to the last clause of ver. 15 (so Bickell) and that **וְיִרְשֵׁי-נֶעְדְּרָה**..... is an intrusive marginal note. If "Book of Yahveh" is to be altered at all, "Isaiah," not "Jeremiah," should be substituted for "Yahveh." The annotator meant that if you took this prophetic roll with you to Edom, you would find that the reference to wild beasts was strictly accurate.

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